



FORMATION OF KNOWLEDGE ACTIVITY IN STUDENTS ON THE BASIS OF NATIONAL CULTURAL HERITAGE

Boykuziyeva Rano Karimovna

Teacher of the "Social Sciences and Sports" department
Fergana Polytechnic Institute.

<https://doi.org/10.5281/zenodo.10141169>

Abstract. This article presents the recommendations of scientific studies on the formation of students' knowledge activity based on the national cultural heritage. the article also contains the scientific proposal and practical recommendations formulated by the author on this issue.

Key words: Tower, madrasa, mausoleum, complex, dome, muqarnas, bouquet, tile, groove, arch, gisht, mixture, architect.

Аннотация. В данной статье представлены рекомендации научных исследований по формированию познавательной деятельности студентов на основе национального культурного наследия. В статье также содержатся научное предложение и практические рекомендации, сформулированные автором по данному вопросу.

Ключевые слова: Башня, медресе, мавзолей, комплекс, купол, мукарнас, букет, плитка, паз, арка, гишт, смесь, архитектор.

INTRODUCTION

Increasing the level of providing cultural recreation services to the population, especially citizens living in remote areas, systematically organizing theater, circus and other types of mass-cultural and concert-viewing events in all regions of the republic, culture and art in order to find and support talented young artists in the field, to create a comprehensive system of providing educational institutions with national musical instruments, music textbooks, sheet music collections and teaching-methodical literature, as well as 2022 - In accordance with the state program on the implementation of the development strategy of New Uzbekistan for 2026 in the year "Glorification of human value and active neighborhood". Our country, especially in the process of a large-scale study of the material cultural heritage objects of each settlement and region in a scientific and theoretical way, the students' initial pride in our national values, the harmony of the material and scientific heritage left by our ancestors through their thinking It serves to improve the mechanisms of development of independent abilities, some aspects of the psychological-pedagogical approach directly related to the field, intellectual-creative perception of the material of historical-cultural studies, intellectual-creative activity, as an incentive and motivational approach to problem solving. With the introduction of Islam to our country, religious education and related sciences began to develop. Our national mentality was dominated by superstition, respect for science and high appreciation of its value. Especially, religious and secular sciences developed organically. It was from this period that schools and madrasahs began to appear in the regions. Madrasahs have long gained a great reputation in the countries of the Near and Middle East as educational institutions with special prestige. Madrasah is derived from the

Arabic word "darasa" ("to learn") and means "place of learning". Mosques have been built since the early Islamic period. At first, scientific gatherings were held in mosques, and later education was introduced in madrasas

MAIN PART

While creating their creative products independently, students in the field of graphic arts and fine arts should feel the architectural-symbolic expression of a beautiful ancient architectural object, understand that the work is aimed at a specific goal, planned in terms of content, logically and coherently organize the material. to have a broad perception, creative imagination, to know not only the historical-cultural, but also architectural-artistic value of the architectural monument, to reveal its aesthetics and emotional impact, to express its bold independent judgment and opinion, to express the main content it is necessary to be able to generalize, to have a creative approach to the intellectual-creative product, to be able to express oneself, to be able to give a list of used literature. With this, he carefully reads the ancient historical manuscript sources of the work he is creating, is able to visualize the object depicted in the work, perceive the color, size, proportion of the elements involved in it, the hotness and coldness of the air, and composes the atmosphere of that time. is to prepare to reveal the solution through perspective relations. It is worth noting that in order to develop holistic vision in students, it is necessary to have a high emotional and positive mood, need, and for this to be armed with the knowledge of didactic conditions necessary in the educational process. In the process of understanding the historical and cultural material, the following requirements are imposed on the students based on lectures and practical training on the history of visual arts:

- participation in lectures about the period when the greatest architectural monuments of our country's history and national culture were created;

- to understand the unity of the monument in terms of content and form, to be able to distinguish its architectural-artistic components;

- to feel and perceive the beauty of the building;

- to be able to harmonize the appearance of objects with each other, to have systematization methods, to be able to generalize, to draw conclusions, to have one's own independent opinion;

- understanding the logic of the building in order to create a general creative vision;

- participate in various debates, reflect, have an independent opinion in the process of explaining the historical and cultural scientific basis;

Also, by providing students with both theoretical and practical knowledge of all the ancient terms of our national architecture, it encourages them to independently perceive the essence of their works and reveal their essence in detail. Positive results can also be obtained by conveying to the student's mind detailed information about the raw materials these terms are made of, the technologies of their preparation and creation, and what tasks they perform.

For future architects and builders, it is necessary to explain to students the history of architecture, its construction technology, what raw materials (materials) it is made of, why it is resistant to various natural and man-made disasters. Because the legacy left by our forefathers is our mentality, tested by experience, and buildings adapted to our climate. It is appropriate to conduct educational practices with students in these objects of material cultural heritage, and it serves as an important tool for educating the young generation in the spirit of national ideals and love for the country. These preserved architectural monuments

are a tool capable of realizing our identity and promoting the high spirituality of our people to the whole world.

From the second half of the 19th century, the invasion campaigns of the Russian Empire into Turkestan began. The role of written sources in elucidating the socio-economic and political history of 1865-1917 is incomparable, and it is appropriate to classify these sources into categories. The campaign against religion and religious beliefs, which began in the 20s and 30s of the 20th century, had a negative impact on the fate of existing architectural monuments. The mosque, madrasa, minaret, church, synagogue, synagogue and other religious buildings were closed, and warehouses, shops, hostels, various workshops, etc., were built in their place.

Below, students' understanding of the intellectual and creative abilities necessary for the mental study of the historical and cultural monuments of Uzbekistan, the logical appreciation of the beauty of our historical and architectural monuments, and their goals and tasks are studied both practically and theoretically.

In particular, they managed to gain sufficient understanding of the purpose of our ancient architectural structures. They logically felt that minarets have a special place among the ancient monuments that have become the beauty and priceless property of our country over the centuries. In the years of independence, they saw with their own eyes that large-scale works are being carried out in order to preserve and repair the historical monuments of our country, to restore our values, to pass them on to the next generation. they know that each of these towering towers is unique and dissimilar to each other according to its architectural solution, and that each tower was built in accordance with its chosen location and neighboring architectural complexes, so that a separate complex was built.

It was built by Qazi Abdurazzaq, who worked in 1905-1916. The mosque building is rich and has several advantages, the ceiling is decorated with colorful patterns. The year of the construction of the building, the names of the masters and the painters who worked have not been preserved. In the courtyard of the mosque, there is a small minaret with a height of 10.40 meters, built for the call to prayer. Mezanali tower is one of the three minarets in Namangan region. This minaret was built from high-quality bricks specially baked in the khumdon, and the name of the master who built the minaret was written on a special brick plate at the top. The words "Amali Usta Muhammad Ziya Haji, Date 1327, Jumad Ussani" are written on the plaque, that is, this minaret was built by Master Muhammad Zia Haji on the 14th of Jumad Ussani in 1327 AH. If we convert 1327 Hijri into AD, the year 1909 comes out. So, master Muhammad Zia Haji completed this minaret in 1909. This tower, which is one of the bright examples of architectural art of the beginning of the 20th century, testifies to the fact that skilled architects lived in Namangan.

Sheikh Eshan Complex - Abdul Khaliq Sheikh Sons, Muhammadolim Sheikh Sons, Faizullah Eshan Sons, Sheikh Eshan Mosque - 1912 AD, 1332 Hijri by the initiative of Sheikh Eshan. completed with and named after Sheikh Eshan.

In 1930, the activity of the mosque was stopped. Later, in 1943, permission was granted to reopen the mosque.

This architectural monument in the city of Namangan was built under the leadership of Sheikh Ishaq Eshan, based on the history and plan brought from Istanbul, Turkey, by master Ghafirhoji and Mulla Abdulaziz Akhund when they went on pilgrimage. The building was built on the right bank of Namangansoi near Ghishtkoprik. Master Khalilhoji led the construction

work. The woodwork was done by this person, and the painting work was done by the bridge master Mansurhoji. The people took over the provision of construction materials and a certain part of the cost. On the inner walls of the memorial building, the following decorative inscriptions in different forms of the Arabic alphabet: "Lo ilaha illallahu Muhammad ur-Rasulullahi", "Mo sha'allahu ta'alo kona va mo lam yasho' va mo lom yakun", "Limanil-mulkul-yavm lillahil wahidl-kahar" there is.

One of the three rare minarets in the Namangan region is located in the memorial yard. The tower is made of brick and decorated with colored ceramic tiles. A convenient staircase leading to the mezzanine is placed between the tower.

Maulana Lutfullah Complex - Maulana Lutfullah was born in 1487 in the village of Chodak, Pop district. First, he studied in a room in Chodak, then together with Makhdumi A'zam Kosani in Bukhara and Samarkand. They have become great scientists in the field of water construction. In addition, he fully mastered the teachings of Sufism and became one of the promoters of this teaching in the Ferghana Valley. Ubaydullah Samarkandi, who lived and worked in the 16th century, gave full information about this person in his book "Pir Mavlano Lutfullah Chusti".

Maulana Lutfullah complex, located in the Chust city culture and recreation park, is a unique monument built by the people in honor of a prominent figure of the Naqshbandi order in the Ferghana Valley, a religious figure, a popular healer, a healer, and a political figure.

Sheikh Maulana Lutfullah gained great respect among the people due to the fact that he was the owner of extensive knowledge in all fields and his fairness. This person starts building a number of mosques and madrasahs, draining water to the arid lands, digging ditches. According to the legends, water started to flow from the place the sheikh drew with his cane. There are legends that all the springs in the park were created thanks to this man. When the people suffered from lack of water, they certainly turned to the sheikh. This person always tried to ease the burden of poor peasants, and encouraged people to resolve conflicts between people based on common sense.

CONCLUSION

The science consists in providing students with theoretical knowledge, practical skills, a methodological approach to architectural processes, and the task of forming a scientific worldview for bachelors and masters. So, it should be noted that the architecture of Central Asia in the Middle Ages and the construction of historical monuments that have survived to us had deep theoretical foundations, and these theoretical sources of knowledge were used by the scholars of the Middle Ages. has reached us in written works. Our contemporary art historians and architects M.S.Bulatov, P.SH.Zokhidov, I.Azimov, M.K.Akhmedov, and A.S.Uralov contributed greatly to the study of these works. Therefore, it is not without benefit that our modern engineers-architects can use this educational system effectively from this huge priceless national cultural heritage and inform them about this theory when we train future architects. The sturdiness, height, originality, and beauty of our minarets amaze tourists. They have witnessed many events of the past, survived the tests of time, and testify to the great potential and intelligence of our ancestors in the field of architecture. These skyscrapers will tell stories from the past to our generations and delight their eyes for many years to come. In conclusion, not only the history of material cultural heritage objects left by our ancestors, the spirituality of young people, the love of the country, scientific-practical significance, but also

the development of tourism infrastructure through these objects will make a significant contribution.

References:

1. Sh.M.Mirziyoyev., Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz.- Toshkent: O'zbekiston, 2017.
2. Muhammad muftiy Ohangaroniy. Mavlono Lutfulloh manoqibi. - Toshkent: Imom al-Buxoriy jamg'armasi, 2002.
3. O.Qoriyev. Farg'ona fiqh maktabi va Burhonuddin al-Marg'inoniy.- Toshkent: Fan, 2009.
4. T.Qozoqov, B.Ro'zinov, A.Vohidov., Buyuklarga beshik bo'lgan Axsikent yohud farg'ona allomalari. "Navro'z" nashriyoti, Toshkent 2020 yil.
5. B.A.Ro'zinov va boshqalar., Namangan viloyati madaniy merosi. "Namangan" nashriyoti, 2013yil.
6. Zohidov P.SH. Me'mor olami -Toshkent: Komuslar bosh tahririyati,1996.
7. S.S.Bulatov O'zbek xalq amaliy bezak san'ati.- Toshkent:Mehnat, 1991.
8. Zasipkin B.N.Arxitektturniye pamyatniki Fergani. Moskva: Iskustvo Vostoka,1930.
9. Butenko V.G.Shkolnikam o xudojestvennix sennostyax pamyatnikov istorii i kulturi.- M., 1999.-113.
10. Mavludaxon Najmetdinova //YOSHLARNING ESTETIK TARBIYASINI SHAKLLANTIRISHDA – AJDODLAR MEROSINING TUTGAN O'RNI// SCIENCE AND INNOVATION INTERNATIONAL SCIENTIFIC JOURNAL. VOLUME 1. ISSUE 6. 990-993 pages.
11. Нажметдинова Мавлуда Мамасодиқовна //ОММАВИЙ-МАДАНИЙ ТАДБИРЛАРНИ ТАШКИЛ ҚИЛИШНИНГ ИННОВАЦИОН ОМИЛЛАРИ// Oriental Renaissance: Innovative, educational, natural and social sciences. VOLUME 2 | ISSUE 10/2. October 2022. 584-588 pages.
12. Parpiyeva, O.R. (2022). Innovative Educational Technologies, Their Nature, Types And Theoretical Fundamentals. Texas Journal of Multidisciplinary Studies, 9, 123-126.
13. Mirzajonova, E.T., & Parpiyeva, O.R. (2022). Modern special preschool education: problems and solutions. Journal of Pedagogical Inventions and Practices, 9, 100-106.
14. Парпиева, О.Р., Ҳожикаримова, Г.Т., & Назирова, А.М. (2021). FORMATION OF STUDENT PEDAGOGICAL SKILLS BASED ON THE REQUIREMENTS OF INNOVATIVE EDUCATIONAL ENVIRONMENT. Экономика и социум, (6-2), 157-161.
15. Parpiyeva, O.R. (2022). Melikuzieva Zulhumor Sherqozi qizi, Abdullaeva Umidahon Uktamjon qizi. INNOVATIVE EDUCATIONAL TECHNOLOGIES, THEIR NATURE, TYPES AND THEORETICAL FUNDAMENTALS//Texas Journal of Multidisciplinary Studies, 9, 123-126.
16. Парпиева, О.Р. (2022). Раззоқов Бахтиёр Хабибуллаевич. ИННОВАЦИОН ТАЪЛИМ ТЕХНОЛОГИЯЛАРИНИНГ ТУРЛАРИ ВА НАЗАРИЙ АСОСЛАРИ//Международный научный журнал «Научный импульс», 5(100), 204-210.
17. Parpiyeva, O.R., & Ruzimatova, A. (2022). CREDIT-MODULE SYSTEM OF EDUCATION. O'ZBEKISTONDA FANLARARO INNOVATSIYALAR VA ILMIY TADQIQOTLAR JURNALI, 1(10), 76-80.
18. Rakhmanovna, P.O., & Tairovna, I.Z. (2023). INNOVATIVE EDUCATIONAL TECHNOLOGIES TYPES. Scientific Impulse, 1(10), 950-955.

19. Парпиева, О.Р., & Назирова, А.М. (2021). ИННОВАЦИОН ТАЪЛИМ МУҲИТИ ТАЛАБЛАРИ АСОСИДА ТАЛАБАЛАРНИНГ ПЕДАГОГИК МАҲОРАТИНИ ШАКЛЛАНТИРИШ. Экономика и социум, (6-2 (85)), 157-161.

